Lutheran Herald

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50 Years of Service to Boys

Since its founding in 1910, the Boy Scouts of America have enrolled more than 33 million boys and men in their program of character building.

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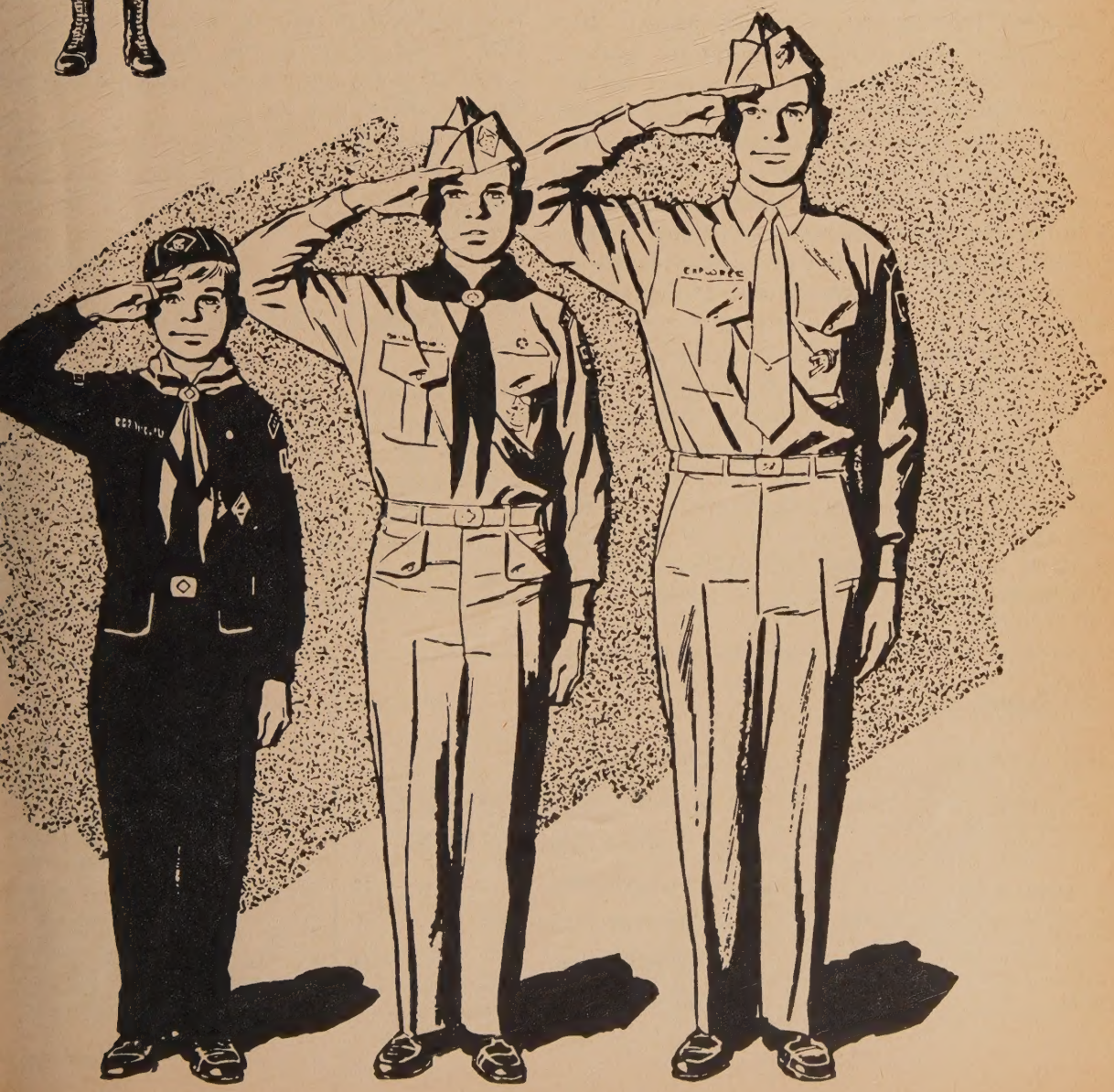

A message by Bishop Richard C. Ra delivered at the National Training (ference for Scout Executives.

A Tribu

My first and last word will be of gratitude. The first uniform I ever remember wearing with pride and a sense of responsibility was that of a Boy Scout. My first group experience of belonging to a fellowship of boys was as a Scout. I was bound to them by a common oath, participated in a meaningful ritual, gave and received a particular handclasp, felt an awakened sense that what I did and said and was, had significance for my troop and for the movement of which I had become a part. I did my first marching, enjoyed my first group discipline, discovered the joys and hardships of camping in the open, under the guidance and inspiration of men like yourselves.

Years passed. Then as a young pastor of a church, where I was privileged to preach the good news, lead people in worship, attempt to make clear the laws of the good life, exalt high ideals, I felt that faith must be linked to works. Ideals must become a part of life through good habits. Habits are established by repeated action. Worship is like the huddle on the football field, just before the play is launched.

Once again, Scouting was the strategic answer. Here ideas and action were united and under the sponsorship of the church, Scouting gave an opportunity for service, for fellowship, for investing in boys. It put into practice the moral and spiritual insights of the church. It bound the boys together and to the church. I now realize how much more appreciation I should have had for the men who gave up two nights or more each week, and their own fun time on weekends, so that boys might have the stimulus and development of Scouting.

But I do not need to tell you that these men had their reward and still have it, in the trust, the respect, and affection of the boys, in watching them become mature, skilled, self-reliant, reverent young men, and knowing that they had had a part in this growth.

One of the most thrilling experiences of my life was to have a part in the jamboree at Valley Forge attended by more than 50,000 men and boys from all over America and from many foreign countries. At the Sunday morning worship service for Protestant bo stood waiting at the platform, watching the boys ing to church. Away in the distance from five direc they began to appear, orderly processions of unifo boys, one file over yonder hill, another arounc bend, marching with no confusion or noise and reverence and discipline. 35,000 of them, the largest ble audience and probably the most potentially portant congregation which I was ever privileg address. They each had a mimeographed order of ship and used it. At the time of announcements were requested to take the bulletins with them a close of the service so that no litter would re I watched to see, and not one program was droppe someone else to pick up.

I am grateful for the slogan or theme which banner under which you have been doing your these last years, "Onward for God and My Cou I would share with you the reasons for my enthu for the ideas embodied in each of these words.

Going a Little Farther

The cult of ease is spreading rapidly in Am Every product that is advertised on radio or tele has as one of its most important qualities tha essential and desirable, that it is easy. Remembe it is a contest it must be easy to enter, easy t If it is a game, it must be easy to play. If it is it must be easy to take out; that friendly voi gracious personality you call so easily on the tel is so easy to pay back. If it is medicine it must

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Scouting

ce. If clothing, it must make us easy to look at, ver impossible we in our lucid moment know that Easy is the key that unlocks the door of happi- and success. Saying it does not make it true. k God Scouting is busy every day of the year ng this lie and showing boys the fun of going r than is easy.

lyle knew us at a deeper level than the advertis- ppeal to laziness and ease. He said "They wrong who say that they are to be seduced by ease, sugar s, in this world or the next. It is not to taste things, but to do noble deeds and to vindicate lf as a God-made man that the poorest son of h dimly longs. Show him how to do this and ullest day drudge kindles into a hero. Difficulty, ation, martyrdom, death, these are the allurements ct upon the human heart."

w well I remember asking the wisest teacher I had, "Knudy, why is it that some men forge ahead hers in effectiveness?" He replied, "Why Raines ought to know the answer to that. Some people take more out of their hide than others. That's It isn't all, but it is much, in fact most.

he heights by great men reached and kept were ttained by sudden flight, but they, while their anions slept, were toiling upward in the night." leaders of men and boys serve your country and generation in an important way when you teach illustrate and impress on the minds of growing that whatever is worthwhile, desirable, first rate, require discipline, going a little farther than is

A Little Farther Than Necessary

h year I sit on the platform with the high school ipal or college president and two of the students hosen to give the valedictory and the salutatory. ward I often ask, "Are these two young people martest, the most gifted in their class?" Usually rincipal will say "No, not the most gifted; one o others are more richly endowed."

hen why were these given this honor, why did deserve it?" After thinking a moment he usually s, "Well, because these two worked a little harder. They read material for their papers beyond what was required; they put a little extra into it all the way along." What he is trying to say is that they went a little farther than was necessary.

What is the difference between the hack worker, destined always to remain at the task he is now doing and at the same level, and the young man who is marked for advancement, for increased responsibility. The hack worker goes dully along the narrow groove of his immediate responsibility. He never asks how he could do his job better, or how it could be more wisely or helpfully related to the jobs of other men about him. Whereas the man marked for advance has a ranging mind. He does his own work well, but he also notices the work of others about him and learns of what they do, and why they do it.

A friend of mine is the largest glove manufacturer in the world. He once told me how to make a million dollars. He has made it work. I share it with you, not as a money-making scheme, but because it is a correct formula for helping young men become what they have it in them to be.

First, do what others cannot do. In his case it was to get certain patents in the cutting and sewing of the gloves that made them more comfortable and lasting. Each of us is different from everybody else. Each of us has something to contribute that no one else can quite give. We can do in this sense what no one else can quite do.

The second rule is, do what others are too lazy or easygoing to do. Work harder, think and plan more

carefully, discover what will meet the need or desire of others, go farther than is necessary. And finally, do what others are going to do, but do it first. Change is the one thing we can be certain of. Things will not be quite the same tomorrow. Be alert, sense what is coming, then what is a problem and a threat to others will be an opportunity to you.

The individual who goes farther than is necessary, who goes the second mile, is noticed because so few people are doing this. His head stands up a little bit above others, and he will get the nod when leaders are being picked.

SCOUTING AND THE CHURCH

This year's Scout week, Feb. 7-13 marks the 50th year since the founding of the Boy Scouts of America in Washington, D.C. in 1910.

At the end of that first year there were 61,000 boys enrolled. Now there are 5,000,000. In addition the movement can claim 28,500,000 "alumni" who have been a part of Scouting at some time in their life.

The Scout handbook of 1911 stressed the relationship of the boy to the church in these words:

"The recognition of God as the ruling and leading power in the universe and grateful acknowledgement of His favors and blessings are necessary to the best type of citizenship and wholesome precepts in the education of a growing boy."

Churches have always been active sponsors of Boy Scout troops. At present nearly 50,000 units are sponsored by Protestant Churches. Lutherans entered the scouting picture in 1918.

Within the ELC more than 800 scouting units are known to be sponsored by men's clubs of our churches. During 1959 a record 172 boys earned the Pro Deo et Patria award through their church. The Lamb award for leadership in Lutheran Scouting also went to 7 ELC men last year. And again in 1960 nine young men from Luther Seminary, St. Paul, Minn. will serve as Boy Scout camp chaplains.

For God and Country

The last words of your motto are also important, "for God and Country." That is for others. It is basic to Scouting to do at least one Good Turn each day. Boys are being taught to go a little farther than selfish interest would suggest.

You do the greatest service to a boy when you help him find a cause, a person, an institution in the complete service of which he can forget himself, utterly give himself. This satisfies the deepest longing of every human heart. We all need a Mississippi River in the center of our life's continent, into which the waters of the whole continent of our lives can be poured, fro the Alleghenies to the Rockies, delivering the best w have to some worthwhile Gulf of Mexico. To hav led a boy into this experience is to have done som thing ultimate for him, for which you deserve his an our eternal gratitude. Onward, going a little farthe than selfish interest would have suggested, "Onward fo God and Country."

Years ago there lived in a valley cupped betwee protecting mountains an old man, who by his sagacit and purity of heart had gained the reputation of bein a prophet and seer. People came to him from mil around, and because he had helped them he was revere and loved by that whole section of the country.

There came to his village one summer a young ma city-born, not knowing country ways, who quick felt superior to these slow and stolid country folk. H took a dislike to the old man and determined to sho him up as dull and stupid.

At last he hit upon this device. He said he would g a small bird and hold it in his hand with its be protruding out between his thumb and forefinger. H would ask the old man to tell what he had in his han The old man would see it was a bird and say so. Th he would demand that the old man prophesy as whether it was dead or alive. If the old man said de he would simply open his hand and let the bird away. If he said alive, he would clench his fist a kill the bird and let it fall dead at the old man's fe Either way he would outwit and defeat the old philo pher.

So a day was set for the contest between the old a the young man. People gathered from the whole co tryside, worried lest their beloved friend should f A little platform had been built. The two stepped on it. A breathless silence ensued.

Then the young man held forth his fist and s "Old man, if you are so wise, tell me what I have my hand." The old man looked on the young m and liked him. He smiled and said "You have th a bird, my son." Then with a supercilious smirk young man said, "If you know so much, tell me, dead or is it alive?" The old man saw the trap. face became like granite and then softened and a became gracious and kindly. He replied, "You ask my son, is it dead or is it alive. My answer is, as will, my son, as you will."

This should be engraved on every boy's heart. the gap be closed between what he is and wha could and ought to be. The answer is "as he w You are helping hundreds of thousands of boy learn to go a little farther than is easy, than is n sary, and than selfish interest would dictate, for and country.

China's Mobile Seminary

by Harold H. Martinson

THREE MAJOR WARS, necessitating five changes of location, are part of the colorful history of the Lutheran heological Seminary of China, now nearing half a ntury of service.

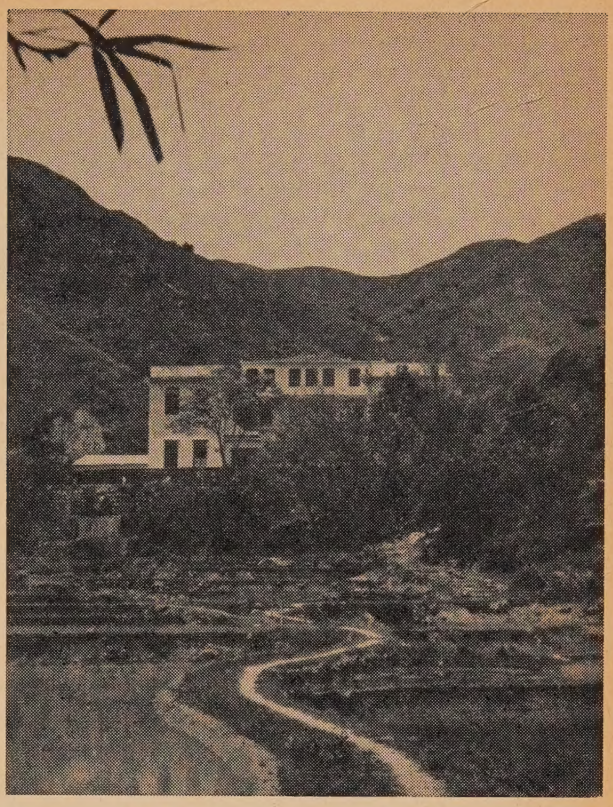
The story of this seminary is closely bound up with e story of China through the last 50 years. In spite its hectic career, this institution has continued to ain Chinese for service in the ordained ministry of hina's "Justification by Faith" Church.

From its earliest beginnings this seminary was de-rmined to serve all of the Lutherans of China, and had the support of the missions sponsored by five parate home Churches. Four groups launched the in-tution in 1913: the American Lutheran Mission of e United Norwegian Church, the Hauge Synod Mis-on, the Norwegian Missionary Society, and the Fin-sh Mission Society. A few years later these were ined by the mission of the Augustana Synod.

Other joint efforts of these missions were begun in 07, but it was not until 1913 that the first building house the seminary in Shekow in Central China as dedicated. The location was a barren knoll, but ving hands of missionaries and native workers plant-many trees and shrubs that later made the grounds showplace for both students and visitors.

The report of the building committee which com-eted the project closed with these words: "Here in e quietness of country life is the seat and center from hich the Church of the reformation will teach and plain 'the Gospel once delivered to the Saints.' May r hopes and desires for this institution be fulfilled, d God shall have the glory."

This first building opened its doors on March 29, 13 with 26 students and four missionaries on the faculty. Hopes ran high and the prospects were bright for the infant institution. The revolution of 1911 had established a new republic in China, comparative peace reigned throughout the land, and the work of spreading the gospel was meeting with marked success.



The new Hong Kong building

Soon, too, the Lutheran Church of China was organized, and before long the leadership of the new church was in the hands of the Chinese when the Rev. Chu Hao-jan was elected as its first indigenous president.

During the first years a continuous stream of graduates of the seminary were being ordained and were taking over the leadership of the young church. Native pastors and evangelists multiplied and their faithful work was responsible for rapid growth of the Lutheran Church of China during those years.

However, the period of peace was short-lived. It was only 10 years after the dedication of the seminary that the nationalist revolution, guided in the beginning by Communists, caused great disturbances in the country and affected the attitude of the people toward the Christian Church and its institutions.

Eventually, however, the Red leaders were ousted and another period of peace came during the early years of the leadership of Chiang Kai-shek. But it was only another decade until Japanese aggression seriously affected the work of the seminary. The main school was closed in 1938 and unattached branches were started

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A book which gives a clear picture of the work of the seminary d the Lutheran Church in China has been written by Dr. Gustav rlberg, who was connected with the seminary for 24 years and ved as president for 18 years. Available at Augsburg Publishing use, Minneapolis, Minn., for $1.50.

The library at Hong Kong Seminary

At mealtime it's chopsticks, of course

in three other locations. For a time during the Japanese occupation the main school was reopened at Shekow, but this came to a sudden end on Pearl Harbor day. American missionaries were interned, the school closed, and the seminary building became housing for Japanese troops. As might be expected, the result was the destruction of much of the property.

Through these perilous days the branches of the seminary continued as best they could. But by 1945 only one location, Chungking, was intact. That summer came the end of the war between the United States and Japan and peace was a reality again. Immediately the seminary was gathered together in its old location at Shekow and that same fall classes opened with a record enrollment.

This time peace was a complete illusion. No sooner was the war over than the Communist Chinese, with the aid of Russia, began their conquest of the war-weary and exhausted land. In the summer of 1947, just 10 years after the outbreak of the Sino-Japanese war, the Communist armies had penetrated most of the mainland.

Within months a grave decision confronted the leadership of the school. It was clear then that it would be only a matter of time before all of China would be occupied by the Red forces. Experience had taught these veteran Chinese missionaries that it would be impossible to teach in freedom under the Communist rule, and so after much thought, prayer, and discussion it was decided that the school would move to Hong Kong.

With the cooperation of students and staff, books and all movable equipment were packed and transported to the nearest railway station. There several freight and passenger cars had been chartered for the trip to Canton and, eventually, Hong Kong.

The majority of the students followed the school to its new location and arrived in Hong Kong December 1, 1948. In a matter of days the school opened in quarters provided by the Christian Miss to Buddhists. Here the seminary continued to h classes until moving into its own building at Pak Shatin, nearby.

The moving of the seminary to Hong Kong clo one chapter and opened an entirely new one for nerve center for the church of China. Due to political situation, the contribution of the seminary the church of the mainland had come to an end. I ing the 35 years of its existence up to this point, seminary had trained nearly 200 graduates and spo students for the work of the church. Most of t had gone into the ministry or evangelistic work. N whatever type of Christian work is possible under Red regime is in the hands of these seminary-tra men.

In its new Hong Kong location the seminary been able to continue its training program in freed But more than this, it has become a center for Lutheran work in many other areas of Southeast —Taiwan, Macao, and Malaya—as well as an expa ministry in Hong Kong itself. The influence of seminary has extended farther—reaching to Ja Borneo, and recently to England, where a Ch Lutheran congregation has been organized.

Since the seminary was established in Hong there have been 92 regular and 16 special student these 30 have been ordained. Most of the other in evangelistic or literary work. Fourteen studen now studying abroad in the United States, Eng Scotland, and Germany.

We who are privileged to work with this vital tution are convinced that the Lord has opened a door of opportunity for training young men to g into the Gospel ministry among the millions of C in southeast Asia.

ıother in a series of articles
aling with the 51 Theses drawn
at the Lutheran World
deration Assembly in 1957.

The Inventiveness of Love

by Arnold E. Carlson

COMMENTING ON the theses prepared by the Luther- World Federation at its Minneapolis Assembly in 7, the Bishop Hanns Lilje spoke for the whole as- ıbly in saying, ". . . the solution of the grave prob- ːs of our day is not to be found in social, scientific, political programs only, but in the promises which d has given to his people in Jesus Christ. They are id not only for the life to come but also for the in this world."

t was particularly with "the life in this world" that tion IV of the Minneapolis theme was concerned. re we are called to sense and respond to our "Free- n for service in the world." We need to be reminded t in Christ the believer is liberated from any need saving himself. All attempts at such self-salvation in effect blasphemy against God in that they regard inadequate the salvation which he has provided in rist. But this freedom also constitutes a kind of ction. It means that we are called to yield our life ur energy, wisdom, skill—to doing for our neigh- that which needs to be done. Thus the words of ther echo with timeless relevance: "Our Lord put the form of God and took on the form of a servant t he might draw down our love for Him and fasten n our neighbor." It is toward our neighbor that we to look as we exercise our "freedom for service in world."

I. Threats to meaningful service

The Christian Church is first and foremost a fellow- p of believers with Jesus Christ and with one another. But the Christian Church is also an institution. Therefore it is threatened by that which endangers all institutions, namely the danger of going stale—of being content with old forms, old patterns of service, old language which no longer catches the ear of modern man. Since it is always easier to follow familiar trails than to blaze new ones, the Church is also threatened by inherent laziness, so that she forgets that each new age must be dealt with creatively and redemptively. The world of mid-twentieth century is loved by God as much as the world of any preceding century. What is needed is that this love *shall be communicated* to the world.

This means that the Church as well as the Christian man must never yield to the easy temptation to despise the world. It is a world that God has created. It is a world in which God became incarnate in Jesus Christ. Children (and childish grown-ups) often whimper and complain when a planned outing is spoiled by rainy weather. Christians sometimes create the impression of doing the same thing when a changing world is no longer receptive to their neatly prepared homilies, and their now out-dated programs. We lament the change, and yearn for the "good old days" when men would take time to listen to two and three hour sermons. The temptation is to remain preoccupied with lantern slides of a world that seemed so static and so familiar. To do so is to be tragically irrelevant in a world of stereophonic sound, rockets bouncing off the moon, and exploding populations. This world is the world which Christ now loves unto redemption. The Church is

called to give understandable and effective expression of that love to the world.

II. Dynamics for meaningful service

The Christian Church lives in response to her living Lord. It is not necessary to return to Palestine to "walk today where Jesus walked." We live in the conviction that our Lord is out ahead of us beckoning us to follow him. He has promised to be with us, enabling us like St. Paul to "do all things through him who strengthens me." We believe, with St. Paul, that our crucified and living Lord now seeks to live within every believer, every member of His Body. Like him we say, "I have been crucified with Christ, it is no longer I who lives, but Christ who lives in me. . . ." This means that Christ became in fact the new subject of each Christian's life. Then it is not so much that we must dream up new ways of expressing his love; it is rather that we are now called to submit and surrender to his will. In his earthly ministry, our Lord was aware that the old wine-skins were not adequate to hold the new wine. So it is in each generation. Human need must be met in the form in which it presents itself. This always represents a need for the timeless gospel. Sin is a modern malady. The remedy is forgiveness and mercy. But the forms in which sin exercises its destructive power are as modern as nuclear physics or beatnik jargon.

Another way of expressing this dynamic is to say that the Christian Church is called to be conformed to Christ, not to imitate Christ. It is called to be as responsive as Christ is to human need wherever it presents itself. The contemporary activity of the Holy Spirit is to be seen in the manner in which men and women today are directed toward the fulfillment of the needs of our time in such a way that those ministered to shall sense that the ministry is a manifestation of the love of God. That is, the Holy Spirit convicts us of disobedience to our present and living Lord. He also guides us into that fullness of truth which seems most adequately to express God's redemptive love for this generation. God is the actor who honors us by enlisting us in his redemptive task. His is the "kingdom, and the power, and the glory."

III. Opportunities for meaningful service

Thesis 5 of Section IV of the Minneapolis document describes the Christian in this way: "Freed by Christ and quickened by the Holy Spirit, he exercises the inventiveness of love." Here is the direction of the thrust of all that has been said above. In obedien to Christ the Christian faces this particular world, sponsive to its particular needs, marshalling all t creative ability that he has been given, and seeks forge new instruments for expressing and proclaimi God's redemptive love.

Neither the space of this article nor my particu abilities allow for elaborately spelling out what t means for this mid-twentieth century world. A f possible avenues can be suggested.

(1) Workers seem largely to have lost the significar of their tasks. What ought to be a calling has degener ed into a more or less effective means of making mon Christian service is seen too much in the realm of a cation rather than vocation, and the separation of t so-called "spiritual" from the so-called "secular" g on apace.

(2) Anxiety and fear, juvenile delinquency, brok and unstable homes all poignantly reflect the hun for a security greater than man himself is able to p vide. Such a world must be addressed in vivid langua concerning the strange and foreign work of Go wrath, and the unfathomable, encompassing and h ing love of God which transcends all human kno edge.

(3) The growing proportion of senior citizens our society cry for the dignifying experience of be needed and of being capable of making some signific contribution to their fellow men. They need the surance of not being forgotten, neglected, wasted ignored.

(4) A world of rapidly growing dimensions which travel to other planets is no longer an impr bility, needs to have this new date interpreted in a way that God's position as creator is not ignored, enhanced. With man-made satellites circling the e in growing numbers, the Gospel will need to be claimed again in such a way that "the heavens de the glory of God."

Within each of the above areas, and many others them, the Church of today must hear the cries o modern men from Macedonia, "Come over and us." In answer to that call, the Church is quite wi blueprints, but not without an able architect. We ship and adore one who goes before us, whom tim never outstrip. Always from out ahead of us he be and cries, "Follow me."

Paradox in a Stocking

his year my Christmas stocking bulged with several ks. Two of these were Chesterton's *St. Francis* and hard Ellmann's gigantic work on James Joyce, the h literary genius. I have already labored the love ave for books, and although I shall not promise to away from the topic permanently, today I want to about something else.

n the closing pages of Ellmann's book on Joyce ere the last days of the great writer's life are de- bed with simple gravity, a phrase occurs which ck me with particular force. Ellmann is describing ce's reluctance to undergo surgery for a troublesome odenal ulcer and refers to his "old fear of losing con- usness."

Smithy of the Soul

recalled another set of phrases spoken by Joyce nself through the mouth of his character Stephen dalus many years before:

> *I will not serve that in which I no longer believe, whether it call itself my home, my fatherland, or my church . . . Welcome, O Life! I go to encounter for the millionth time the reality of experience and to forge in the smithy of my soul the uncreated conscience of my race.*

Now let us concede that these are the words of the st as a young man. One supposes that it is the ition of every young novelist to give the race a new science. If, as some suppose, by *conscience* Joyce ns *awareness,* we can even agree that this is the per province of the artist. By means of his art the st makes us more aware of existence, at least hetically or artistically aware. Wordsworth helps us daffodils; Dostoievsky, the mind of a criminal; and e, the Irish spirit in revolt.

ut is this all that Joyce means? He is saying good- to his mother, his country, and his religion in favor new artistic form he intends to create—a form ch will, we are led to believe, compensate him for hat he has lost in his Irish kin, his country, and Roman church.

Finegan and Francis

Vision Splendid

From one point of view this vision is splendid enough. How ordinary and flavorless cannot the demands of fireside and meeting house become in contrast to the creations of the fancy. How sprightly and juice-filled are not the characters in *Ulysses* in contrast to real Dubliners. How wonderfully odorous is not Chaucer in contrast to the London and the Tabard he knew—the mired streets, the damp and drafty houses, the humorless people. Home seems sometimes to be only dirty dishes, blocked sinuses, diaper pails, something broken or leaking, something unpaid. Home seems sometimes only monotone if not monotony. And what is a country—an irrational complex of tradition and power wasting our money and our youth. Our country is rarely splendor; more often it is a buff-walled office, a worn flag, and steel pens scratching drearily over duplicate forms. And the church—even that is not iridescence but a sober distribution of daily bread and drink by means of the dullest of earthen pots.

Life and Art

But these things, however dull they sometimes seem, are life as it must be lived. The artist can help us with art; he can rarely help us with life. For life we need men of another stripe. We need humble souls like Francis of Assisi who love life as Joyce never loved it and who love death and thank God for it and call it sister.

Toward Septuagesima Sunday

Gain in L

The Epistle: I Corinthians 3:7-15 • The Gospel: Matthew 19:27-30

Monday, February 8

COST SO-CALLED

John 12:24

"Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit."

When the "outsider" reads of the high demand made of those who want to be genuine Christians he must say to himself, "The cost is great." And, on the surface, it is. It demands the payment of the complete self. The Bible puts it in terms of death, or bringing to an end the life that is before Christ takes over and rebuilds it according to His plans. This sort of death is the most profitable transaction anyone can make and truly stands as a gate leading into life. This death is birth into a fruit-bearing life in fellowship with Christ.

It isn't repairs that I need when I come to You, gracious Jesus; it is a complete rebuilding. I do not ask that You begin with what I am; I ask that I resign myself completely that You may begin with the gift of spirit-life and build from there. Amen.

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Tuesday, February 9

THROW-AWAY LIVING

Mark 8:35

"For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it."

"I lost my life in Christ only to find it," is not strange double-talk that goes with Christianity; it happens to be a part of the plain truth, a bit of the economics of the new life in Christ. One of the last things to let go when we want to commit ourselves to the Lord is our selfishness. We want to hang onto ourselves, we want to "be the boss," run the show, pamper our own wants and desires. If we stay in control we lead ourselves to continued death; if there is a shift of control we are saved.

Dear Father, it is ever a question of lordship. "This is my life!" my flesh and mind keep crying out. From within comes the voice, "I am not my own; I am bought with a price." Help me to hear and be obedient to the truth of this inward voice. Amen.

+

Wednesday, February 10

OPEN HANDS

Matthew 19:21

"If you would be perfect, go, what you possess and give to the p and you will have treasure in hea and come, follow me."

The two most active muscles in hand are those which close and open hand. There is no question but that muscles that close the hand have say! It is more natural to be gras than giving in nature. The life in C insists that this be changed, for true lowing consists in what happens in pocket as well as in the heart. Ea treasure can have no value except is used to the glory of God. Stewarc always takes that into account. "Oc (use it right) until I come."

It has been said, O Lord, that true measure of anyone's faith is a point of the purse, how he looks treasure. Give me keen eyes to see treasure has value only as it can be to serve the high purpose of the King Amen.

+

Thursday, February 11

EGO

Mark 9:35

And he sat down and called the twelve; and he said to them, "If any one would be first, he must be last of all and servant of all."

One trouble with Christianity is that it is deflating to the ego, the feeling of self-importance. It is hard to make the sort of surrender that admits failure, personal inability, complete reliance upon Christ. What we can do to promote ourselves seems to be the big question. Christ says we must lose that idea. "Me first," becomes a thing of the past and "Jesus only," is the slogan in the ongoing process of the new life He has given. "To God be the glory!" is the ruling in every effort a Christian makes.

When I review the sins that so easily beset me, I find, gracious Jesus, the sins of pride and selfishness listed at the top. Humble me and let me find real joy in serving wherever I can, that I shall lose sight of the shoddy target of pride. Amen.

Friday, February 12

HOME AND HEARTH

Matthew 19:29

"And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life."

This is no invitation for people to desert their families, or to do away with human association in order to devote themselves wholeheartedly to the life in Christ. While it is true that the call to serve the Lord sometimes removes people from their family setting and severs them from their friends, the application we must make here is that Christ takes precedence over any and all of our human loves and friendships. He is second to none.

I find, dear Jesus, that when I love You sincerely, I love those who are mine with a right love. If I love others more than You then my love to You is imperfect. Help me to hold in right perspective all my human relationships. Amen.

Saturday, February 13

SURPASSING WORTH

Philippians 3:8

Indeed I count everything as lo cause of the surpassing worth of ing Christ Jesus my Lord.

All the talk respecting the gain Christian life can have no meaning in experience. For one to say the so loss is no loss at all can come by ence only. Paul was ready to und this teaching. He had lost many tunities to be "somebody" in th of the world when he became a for the sake of Christ. But none things he had let go could outweig he had in his Christian faith. He lost a thing, really. He had gained thing worth having.

Dear God, may I also speak fr perience. When I make a full comm to You I know for sure that I a thing; rather I have thrown aw material things only to lay hold o of abiding worth. In Jesus' Name,

85 . . .

Albert Schweitzer Honored

many parts of the globe Chris- and non-Christians alike are oring Albert Schweitzer, the great anitarian, on his 85th birthday. vs of how two communities are rving this occasion was received week:

Ohio

Cleveland, Ohio Western Reserve versity has scheduled a month- celebration of the 85th anniver- of the birth of Dr. Albert Schweit- famed Protestant medical mission- to Africa.

r. Schweitzer, also a renowned nist, visited Cleveland in 1949 es- ially to see, hear and play an n in the Cleveland Museum of which has a Ruckpositiv division. small division of light and bright ds is traditionally placed on the n gallery railing, bringing it closer he listeners.

he first of six university programs oring Dr. Schweitzer will be an n recital of all-Bach music on the e organ. Other programs will spot- the octagenarian's religious, medi- and humanitarian sides.

orn Jan. 14, 1875, in Alsace, the y-talented theologian gave up a nguished academic career in 1913 evote himself to healing the sick le peoples at Lambarene, French atorial Africa, where his labors won the world's acclaim.

Massachusetts

a avalanche of birthday cards members of 300 Baptist churches fassachusetts has been sent to Dr. rt Schweitzer at his mission hospi- lt Lambarene, French Equatorial a, for his 85th birthday, Jan. 14. . Paul Lee Sturges, executive tary of the Massachusetts Baptist vention, said the idea was con- d in recognition of "the great anitarian work that the world- d theologian, physician and Nobel Peace prize winner has carried on for a lifetime."

"The great number of cards," Dr. Sturges added, "will show Dr. Schweitzer he has not been forgotten by his Christian friends in America."

Methodists Launch 'Decade of Prayer'

A midnight vigil followed by a day-long school of prayer in Knoxville, Tenn., launched Methodism's international "Decade of Prayer" on Jan. 1.

The 10-year prayer emphasis is part of the "Decade of Dynamic Discipleship" which the Methodist General Board of Evangelism is promoting during the 1960's.

Dr. E. Stanley Jones, noted missionary-evangelist and author, was the principal speaker at the midnight prayer service attended by 1,100 persons from 23 states in Central Methodist Church.

"No greater contribution could be made during the next 10 years than to undergird the world situation with prayer," he declared.

A telegram from Vice President Richard M. Nixon said in part: "As you pray, I know you will be serving the cause of peace throughout the world."

Besides prayer with a major emphasis on peace, the discipleship program will stress "continuous chains" of Bible reading in homes, evangelistic witnessing, indoctrination of church members in Christian and Methodist beliefs, starting new churches, and recruitment of preachers and missionaries. Denominational officials expect individuals, families, churches, other organizations and communities around the world to participate in the prayer decade.

Unveiled during the service was a huge 10-year prayer calendar with the name of a different country on each of the 120 monthly unit calendars. In the center of the 10 by 12 foot white felt background is a large cross embroidered with gold thread. Across the top is the Scriptural declaration, "Jesus Is Lord." Plans for exhibiting the calendar in the U.S. this year and in other lands later.

INDULGENCES STILL GIVEN

Proof that the practice of indulgences did not go out of style with the Reformation is shown by a recent news release from Rome.

A new indulgence aimed at strengthening the mutual love and devotion of Roman Catholic married couples has been announced by the Sacred Penitentiary, one of the tribunals of the Roman Curia, the Vatican Radio reported.

It said the Penitentiary has issued a decree saying that if a Catholic couple "kiss the wife's wedding ring with piety, either together, or individually, and recite the invocation, 'O Lord, grant us that, loving You, we may love each other and may live according to Your sacred law' . . . they will receive a partial indulgence of 300 days."

The Penitentiary said that a "similar prayer" also will suffice to gain the indulgence.

An indulgence, according to Catholic teaching, is the remission of the temporal punishment due for sins which have already been forgiven.

Church Design Contest

Winners of the third annual Evangelical Church Design Contest, sponsored jointly by the National Association of Evangelicals and Christian Life, undenominational monthly published in Chicago, will be announced at the NAE convention in Chicago, April 25-29.

Awards in 1960, the association said, will be given in three categories: pioneer churches costing up to $30,000 and seating 125 persons; medium-size churches up to $100,000 and seating 126-300; and large churches unlimited in cost and seating over 300. All entries will be on display during the convention.

Purpose of the competition is "to help stimulate interest in attractive design and economic construction for evangelical churches."

Plan Christian Writers' Conference

A one-day Iowa Christian Writers' Conference has been set for April 22, at Wartburg College, Waverly, Iowa. Announcement of the event was made by Mrs. Margaret Garland following a planning committee meeting.

Sponsors of the conference are a group of free-lance writers, informally organized, who wish to promote story and feature writing not only for religious publications, but who will also write from the Christian point of view, according to Mrs. Garland.

The conference in past years has met on the campus of Iowa State Teachers College, Cedar Falls, but is being moved to Wartburg this year. Co-chairmen of the planning committee are Mrs. Garland of Wartburg and Mrs. Margot Kilbourn, free-lance writer from Waterloo, Iowa.

Report Secondary Education Figures

Lutheran theological seminaries, colleges, and high schools throughout the United States and Canada have a total enrollment of 62,590 students, it was reported to the National Lutheran Educational Conference.

Dr. Gould Wickey of Washington, D.C., told the opening session of the 50th annual meeting of the NLEC that the students are studying at 23 seminaries, 31 colleges, 19 junior colleges, and 38 high schools.

Dr. Wickey is executive director and secretary-treasurer of the organization which held its first meeting at Harrisburg, Pa., in 1910. Last year he retired after thirty years of service as executive secretary of the Board of Higher Education of the United Lutheran Church in America.

Seventeen women are listed among the 3,833 studying theology at Lutheran seminaries, he said. The four-year colleges have 44,223 students enrolled, the junior colleges 3,025 and the high schools, or high school departments, 11,509.

In post-graduate courses at the seminaries, Dr. Wickey said that of the 307 enrolled, 85 are non-Lutheran.

"This somewhat indicates," he stated, "the high regard in which non-Lutherans hold the post-graduate studies of Lutheran seminaries."

Church body affiliations of the 3,186 regular seminary students, according to the report, showed the Lutheran Church—Missouri Synod with 952; United Lutheran Church in America, 739; Evangelical Lutheran Church, 524; American Lutheran Church, 450; and the Augustana Lutheran Church, 247. Other Lutheran bodies accounted for 200 additional seminarians and 74 enrolled belonged to non-Lutheran churches.

Record LWR Response

Lutheran World Relief received 3,206,602 pounds of clothing from its nation-wide Thanksgiving Appeal in 1959—the best response in the history of this annual effort.

Results of the drive exceeded the 1958 appeal by 406,798 pounds or about 14 per cent, it was reported by the Rev. Ove R. Nielsen, assistant executive secretary of LWR, which serves as the material aid agency of the National Lutheran Council and the Board of World Relief of the Lutheran Church—Missouri Synod.

The in-gathering of clothing was conducted in local congregations during the week, Nov. 22-29, by both LWR and the Missouri Synod. Each agency prepared and mailed its own interpretative material.

Of the total received, 2,345,723 pounds came through major cooperative synodical efforts. Wisconsin provided 514,340 pounds. Here the statewide appeal was again led by Dr. Charles A. Puls, pastor of the Luther Memorial Church in Madison. He appointed and worked with area chairmen in thirteen regions of the state. Milwaukee alone provided 98,500 pounds with the Rev. Amos G. Streich as chairman.

The largest amount gathered in any one locality was in Greater Chicago, which provided 164,108 pounds. Mr. Clifford E. Dahlin, executive director of the Lutheran Council of Greater Chicago, was in charge of that appeal.

Hungarian Lutherans Revise Church Laws

Plans for revising the existing l of the Hungarian Lutheran Chu which have been in force since were announced by Bishop Zoltan dy of the Southern District at a m ing in Budapest of the Church's tional Council.

He said preparations are being m to convene a legislative General Sy at the earliest possible moment to with the matter.

The bishop said that, meanwh the Church "has overtaken the culties caused by the events of autumn of 1956." This was a refere to attempts by leaders to reorgan the Church after the abortive rev tion chiefly by rehabilitating pas who had been removed or suspen by former Communist regimes political reasons.

"The affairs of our Church," Bishop Kaldy, who was made of the Southern District in Novem 1958, with the approval of the C munist government, "became settle last, in principles and practices a and the order necessary to fu good work, both in the nat Church and the individual cong tions, was restored."

Lutheran Defends Conversion of Jews

Christians who argue that the pel of Christ should not be pre to Jews with the aim of conv are not "faithful to the Lord c Church and its mission," a v Norwegian missionary to Jews gested in a statement publish Oslo.

The Rev. Magne Solheim of who has worked among Jew Jewish converts for the past 21 —in Israel for the past ten—de the outspoken opposition of " including theologians, to this k evangelistic work.

He quoted the words of a tian of Jewish race who said: uses many servants and many m to hinder us from seeing tha is our Messiah and Savior. times he is even closing the Christians . . . to prevent the tion of the Jews."

Share 'Pastor f the Year' Title

vo Minneapolis, Minn. ministers, an ELC pastor, were named co-ers of the first "Pastor of the ' award sponsored by the local tian Business Men's Committee heir leadership in religious and nunity affairs.

ey are the Rev. Stanley H. Con- of Linden Hills Congregational ch and Dr. A. Reuben Gornitzka Central Lutheran Church. The ds were presented at the commit- annual dinner.

ore than 60 clergymen were nomi- l for the competition. Although s planned to name only one win- two were chosen on the basis of a judging system.

Active in local and state religious groups, Mr. Conover was co-chairman of a committee which campaigned for revision of the Minneapolis liquor patrol limits and served on the mayor's conference committee on the patrol limits. He also was a leader in efforts to achieve an independent school district and to improve county care of delinquent girls. He has been pastor of Linden Hills for 12 years.

Dr. Gornitzka, Central Lutheran senior pastor for three years, is current president of the Minneapolis Ministerial association. In addition, he is on the mayor's advisory board, the government ethics committee and the committee studying a United Fund for Hennepin County. He also is chairman of the urban church planning committee of The Evangelical Lutheran Church; a director of the Greater Minneapolis Council of Churches; a regent of Luther College, Decorah, Ia.; and a member of the Minneapolis YMCA's advisory board.

Music Groups Travel

Choirs and other musical groups from ELC colleges are currently on tour.

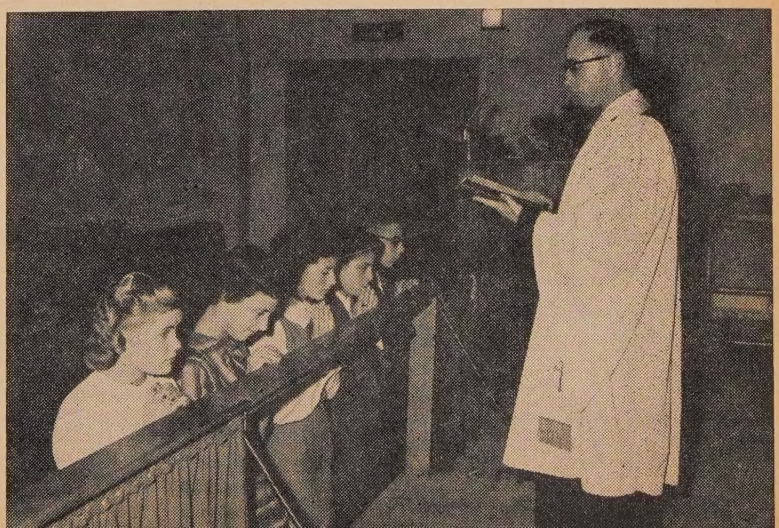
In addition to the reports of other colleges already carried, the St. Olaf Choir of Northfield, Minn. began its 40th annual tour in January in Eau Claire, Wis. The choir will travel into twelve states reaching as far east as New Haven, Conn., and Washington, D.C. The group will return February 21.

The Concordia College choir, Moorhead, Minn., is also currently on tour having begun weekend tours on January 10 and a regular tour January 28, which will take them south as far as Texas, Louisiana, Mississippi and Alabama, and bring them home on February 21.

The college band of Concordia College is on tour from February 1 to February 7. Concerts are being given in Minnesota and Wisconsin. The band also plans a summer tour into Canada.

Chaplains Appointed

In the recent Charities Issue of Lutheran Herald the name of the Rev. O. L. Jensen was inadvertently omitted. Pastor Jensen is the chaplain at the L. C. Foss Sunset Home, Seattle, Washington. Also the Rev. M. O. Ensberg, in addition to his parish assignment, is now serving as chaplain of



SUNDAY SCHOOL IN HOMES A SUCCESS IN FRANCE—Protestant chaplains at Dreux Air Base, France, are enthusiastic about the results of a "Sunday School in the Homes" program which was begun there about a year ago. More than 200 pupils are now enrolled. Because many of the Air Force personnel live in the city of Dreux, 18 miles from the base, and because of the poor French roads, the home project was begun to supplement the classes held at the base and in the small Protestant Church in Dreux. Shown above is a typical home class. At right is a recent class of young people confirmed by Chaplain Dean C. Hofstad, an ELC pastor who is one of the two Protestant chaplains planning the project.

the Immanuel Lutheran Home, Kalispell, Montana.

ELC pastors who have recently accepted chaplaincy assignments are the Rev. Orlando Lee with the Lutheran Welfare Society in Tacoma, Washington; Rev. J. N. Lunde, chaplain, Homme Home for the Aged, Wittenberg, Wisconsin; Rev. Oscar Thompson, chaplain, Skaalen Sunset Home Stoughton, Wisconsin; Rev. E. T. Boe, chaplain, Lutheran Welfare Society of Wisconsin with assignment at Eau Claire, Wisconsin; Rev. O. Henry Haugen of Kingman, Alberta, Canada, has accepted the call as chaplain to the Bethany Home and Hospital, Camrose, Alberta, Canada; and the Rev. Aldine Anderson is at Austin State Hospital, Austin, Texas.

People

The Rev. A. L. Rustad, Faribault, Minn., recently completed a four months' interim pastorate at Red Oak Grove Church near Austin, Minn.

The Rev. Robert H. Jacobsen has resigned from English Lutheran Church, Lake Benton, Minn., in order to accept a call to Trinity Church, Yankton, S. Dak., effective in February.

The Rev. Harold O. Vold has resigned as pastor at Keeve, N. Dak., in order to accept the call to serve Christ the King Church at Ellendale and Our Redeemer Church at Edgeley, N. Dak., effective in February.

The Rev. Ivar Sandberg recently terminated a 45-year pastorate in the three-church parish at Barrett, Minn. He was honored by the parish with a farewell reception. The Barrett pa has been served by only two pas in the past 85 years. The present tor is the Rev. James Lokken.

The Rev. John D. Gilmore has signed from First Church, Oph Mont., in order to accept a call Twin Harbors Church, Grayla Wash., effective in February.

The Rev. Gerrit Van Hunnik resigned as associate pastor of O Church, Fargo, N. Dak., in orde accept a call to Calvary Church, Gr Forks, N. Dak.

The Rev. Paul M. Fretheim resig as pastor of Elk Creek and Chim Rock Churches, Osseo, Wis., in o to accept a call to Trinity Chu Frankfort, Mich., effective in Febru

The Rev. Selmer C. Knutson his family were presented with a automobile at Christmas by Church, Woodville, Wis., one of two churches served by Pastor Knu

The Rev. Bruce Boyce, former St. Olaf, Ia., is now serving Church, Mabel, Minn.

Agenda for ELC General Convention
April 19-21, 1960

April 19, Tuesday	10:00 a.m.	Registration
	7:30 p.m.	Devotions—Dr. H. L. Foss
	7:45 p.m.	President's Report General Secretary's Report Treasurer's Report Election of General Officers Church Council Resolutions
April 20, Wednesday	8:30-9:00 a.m.	Morning Worship—Dr. L. M. Stavig
	9:15 a.m.	Reports and Resolutions of Departments: Education, Home Missions, Foreign Missions, Charities, Pensions (30 min. each)
	2:00 p.m.	Devotions—Dr. Mars A. Dale
	2:15 p.m.	Reports of Departments continued: Publications, Parish Education, Evangelism (10 min. each) Greetings from Auxiliaries and Special Services (5 min. each)
	3:30 p.m.	District Meetings
	7:30 p.m.	Devotions—Mr. Norman H. Nelson
	7:45 p.m.	Report and Resolutions of Board of Trustees Report of Stewardship Director Report on Lutheran Cooperation (30 min. each)
April 21, Thursday	8:30-9:00 a.m.	Morning Worship—Dr. S. C. Eastvold Election of Seminary Professors
	9:15 a.m.	Board Elections Corporation Business Meetings Unfinished Departmental Business
	2:00 p.m.	Devotions—Dr. J. A. Aasgaard
	2:15 p.m.	Union Matters
	7:30 p.m.	Closing Service Liturgy—Dr. O. H. Hove Sermon—Dr. T. F. Gullixson Chorus—Pastors and Pastors' Wives

O. H. Hove
General Secretary

Parish Conservation Ser

The merits of the propositions adve below have not been investigated an Parish Conservation Service assumes sponsibility in the matter. Send you and communications to: The Parish C vation Service of The ELC, 422 Sout Street, Minneapolis 15, Minnesota. T no charge for this service. (Refer number when inquiring.)

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ent. Wis. town needs doctor at once. available and living qtrs can be ar- for. Lutheran Community. 651-8G

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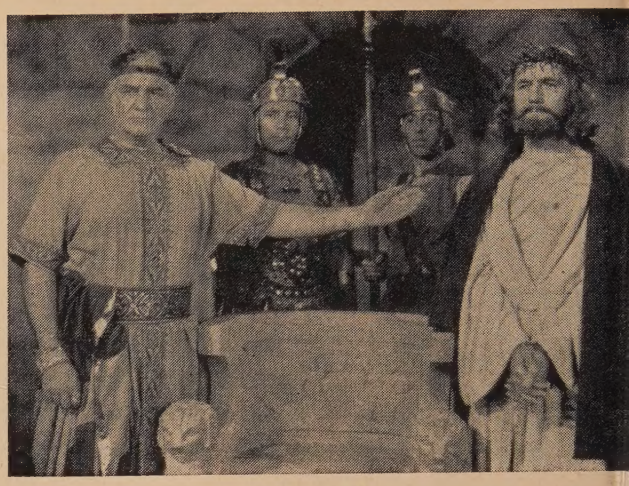

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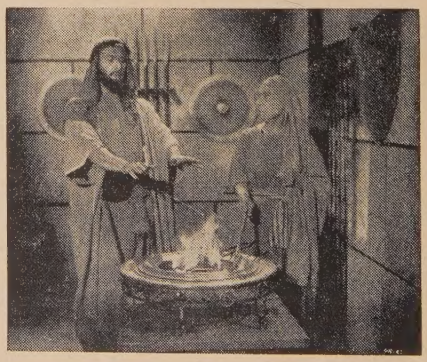

Peter's Resurrection Faith

Films

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